The Non-Subscribing Presbyterian

PRICE TWOPENCE
3s. per annum post free

No. 201 APRIL, 1924.

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The Easter Joy.

All sections of the Christian Church are alike in regarding the Festival of Easter as one of religious rejoicing. Whatever their critical view of the Gospel records of the Crucifixion, concerning the spiritual conviction that Calvary was not the end of life, but the transition to fuller and diviner life there is no possible doubt. A revival of faith, a rejuvenated spirit of discipleship, a re-animated band of devoted men and women, resolutely turning to the world and its tasks with supreme self-sacrifice and fresh consecration—all these characterise Easter and the event it commemorates. Doubt and depression cease to be, life glad and triumphant comes to the fore.

Nor is it alone in faith and those it inspires that the note of joy resounds. Nature, too, provides fitting setting and accompaniment. The gloom of the winter days retreats and the manifestation of new and ever more-abounding life appear. The fields and the gardens have also their time of Resurrection; the woods unfold their varied pageant of new-awakened power. No wonder that in times ancient as in times modern the human heart responds to nature's appeal and thus the paen of man's praise is ever repeated.

And in poetry in particular man pours forth his feeling of wonder and praise. Spring poetry is not always of the highest order, yet who cannot recall familiar and dearly-loved passages of extreme beauty in which great poets have commemorated this season of the year. April is not the least-honoured of the months in this respect. Writers of many periods and many lands have harmonised in doing honour to her sights and sounds.

Let us all atune ourselves to the suggestions of the season, and in the inspiration of our Christian faith, as also in the responsiveness of our hearts to Nature's call, let us be glad and grateful in spirit for all the goodness and the glory of the springtime. "Rejoice in the Lord alway: again I will say, Rejoice."

In these words the great Apostle Paul is not thinking of any special Christian season but is emphasising gladness and rejoicing as characteristic of Christianity. He has no sympathy with those who would make religion drab and dreary. It should make not only for fuller life but for life fairer and brighter. The spirit of the Christ is at all times expressive of the joyous outlook upon life: "Fear not, little flock; it is your Father's good pleasure to give you the kingdom," and that Kingdom of the Father's means joy and gladness.

Notes of the Month.

The perusal of one part of this issue is sad reading. We there learn of other serious losses which have befallen our household of faith. But the names of Duffin and Riddel have a still wider renown, and have been long and honourably associated with the life of our city. Mr. Adam Duffin, by reason of his character and his public duties, occupied a very prominent position, and his services to education in particular will always be gratefully remembered. His election as Senator was a well-deserved recognition both of the man and his work, and no appointment met with more general appreciation. Miss Riddel's place was no public one, yet her name was familiar to a very wide circle of people by reason of her numerous and very generous contributions to many good causes. Hospitals and seats of learning were only a part of her philanthropic sphere of activities, and many most kind acts of assistance were never published and were only known to few persons. To help the needy and relieve the distressed was her serious endeavour, and she gave to the self-appointed and self-consecrated task painstaking and conscientious care. Already it is known that her forethought will make it possible for many institutions she helped so generously in her lifetime to receive continued benefit after her death. We are proud to think that the faith which inspired such public benefactors was one dear to ourselves.

* *

The Annual Services and Meeting of the Ulster Unitarian Christian Association will fall on the 6th and 7th of April respectively. The Rev. E. S. Hicks, M.A., of Dublin, is the special preacher, and will be at the First Church, Belfast, on the morning of April 6th, and at Moneyrea on the evening of that date. Always a welcome visitor to our churches we are sure that he will have good congregations. He will be the principal speaker at the Annual Meeting of the Association in the Central Hall on April 7th.

* *

It is gratifying to know that the Belfast Chapter of the Laymen's League has already given serious consideration to the proposal to establish a Ministers' Provident Fund. At the same time, however, its help should make for promptness and not further delay. It is not so much the determination of details which is desired, but approval of the general project. The ministers, conscious of the need of such a fund, are best aware of the ends it is designed to serve, and provided that they are assured of the backing and sympathy of their lay friends, are ready to go ahead and put the thing into practical shape. To spend too much time at this stage in the discussion of minutiæ is neither desirable nor beneficial.

* *

We are again asked to remind some ministers that accounts for the Non-Subscribing Calendar still remain unsettled, and that the Rev. A. L. Agnew is anxious to bring to completion this particular chapter of work. Moreover, some of the blocks used in the calendar are to be had at the Depository, 35 Rosemary Street.

* *

As the Editor will be away for a much-needed holiday when the May Number of this Magazine should appear, Mr. Eustace Gordon has kindly consented to take over the Editorial duties, and therefore all contributions for the May Number should be forwarded in good time to Mr. Eustace Gordon, 35 Rosemary Street. Promptness in the despatch of Church Notices is always a great help, and our correspondents are urged to make this a more marked feature of their kind co-operation.

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Young People's Page.

"SPRING BLOSSOMS AND SUMMER FRUIT."

"And He said, What seest thou, Amos? And he said, I see a basket of summer fruit."—AMOS viii. 1.

"Now Amos had a lesson, given him by God, which he was to teach the people of his day from this basket of summer fruit, a sad lesson of threatening and of judgment.

"But this is not the lesson which I want to teach you; for we want not a sad lesson, but a joyous lesson, a lesson fit for the spring-time of the year, and fit for the spring-time of your lives. So we will look again at Amos' basket, that we may find in it a lesson of another kind.

"A basket it was of 'summer fruit;' but summer fruit must have preceding it spring blossom, and that is the lesson which I wish you now to learn. I want you, by and by, to have the great deep baskets of your lives full of rich and precious summer fruit, beautiful to look at, pleasant to the taste. But if, by and by, when your summer and your autumn come, you are to have hanging from your branches sweet and ripe and luscious fruit, now—in the spring-time of your lives—you must be bearing beautiful and lovely blossom. No blossom in spring, no fruit in autumn—this is the law in orchards, and it is commonly the law in human lives.

"And this also I want you to remember. The blossoms on a tree always have in them the exact indication of the fruit which afterwards will come; each blossom has its own fruit, and each fruit its own blossom. And the likeness between the blossom and the fruit is so close that you may detect it even in the scent; and yon kuow how infinitely tiny are the little particles of matter which are wafted in the air and carried to the nose to make the scent. I was walking one evening, after dusk, in the garden of a friend, and he said to me, 'Those trees by your side are full of blossom.' It was so dark that I could not see a colour, but I stooped and smelled, and then I found I could discover by the smell not only that there were blossoms on the trees, but just what those blossoms were, and what fruit there afterwards would be. So is it with children and with the men or the women they will afterwards appear.

'The child is father of the man;
And we should wish our days to be
Bound each to each by natural piety.'

"If you desire to bear rich, ripe fruit hereafter, fruit pleasant to the sight and good for food, you must seek now to be clad, like the fruit trees in spring, with the bright, beautiful blossoms out of which the fruit shall come.

"Now, you will ask, with what sort of fruit you should strive to fill the baskets of your lives? I would have you take, then, the bright and rosy fruits of love and joy and peace. I would have you take the large and generous fruits—of long-suffering and gentleness and goodness. And also I would have you take the wholesome, health-producing fruits of meekness, temperance, faith. If your baskets be filled with these, you will find in them a goodly store—a store which shall be a blessing to yourselves and a joy to those who are about you.

"Take a walk, then, in the gardens of your hearts, and examine the blossoms hanging on the branches therein, and ask yourselves if they give promise of such fruits as these.

"Remember, too, what Jesus said, 'A good tree bringeth forth good fruit, and a corrupt tree evil fruit; for every tree is known by his fruit.' Ask Him, therefore, to make good the tree of your heart, that on it may grow good fruit."—JOHN BYLES.

Temperance Notes.

ANTICIPATION. Though no one pointed it out to us we were premature in announcing on this page the British Government's ratification of the twelve mile limit within which British vessels may be searched by American officials when suspected of carrying alcoholic liquor for smuggling into the country. It has been ratified now. Ours was but an intelligent anticipation.

DISGRACE TO THE UNION JACK. Undoubtedly many of us felt heartily ashamed as we read of the smuggling going on by vessels flying the British Flag. Even if not believing in Prohibition, surely we should at least respect the laws of another country; or certainly not help in the breaking of them. This is what our retiring Ambassador had to say about it.

SIR AUCKLAND GEDDES. It was at a dinner in London. "The best minds and the best consciences of the United States are the supporters of Prohibition, but, apart from that aspect of the question, I must confess that it was a most humiliating experience for me as Ambassador to have to go week after week to one or other of the Departments of State to ask for the release of some wretched motor-boat engaged in the dirty trade of landing stuff any decent minded man would have been ashamed of. It is true that we obtained the release of these boats because they flew the British Flag, but all the same it was humiliating to have to admit that these people under our flag were deliberately violating the laws of a friendly country which had been approved by the best minds of the country."

IMPERIAL DEBATE THEREON. Before ratification, when debating the King's Speech which had referred to this Bill, Lloyd George said:

"It is not a question whether we believe in prohibition or not. The United States of America has definitely decided to make the experiment. I was told on all hands there by men who are opposed to Prohibition that if you put it to the vote to-morrow you would get a vote of at least 60 per cent. in favour of renewing the experiment. What is rather important for us is that even those who are in favour of varying the experiment only wish to vary it by introducing light wines and beers. If it were proposed to sell spirits you would get 95 per cent., so I am assured, of the population of the United States of America voting for prohibition on the question of spirits."

"If it had been any other law no one would have dreamt of permitting the British Empire to be made a base for breaking it. . . . . Why should this law (Prohibition) be made an exception? It is their business whether they are Prohibitionists or not, and we have nothing whatever to do with it."

LLOYD GEORGE AGAIN. This time before the Free Church Council and in his own breezy style. You will remember he had been touring and lecturing in the States. "The country that got most out of the war was the United States of America. How? I am not talking of the gold they got. It is not very much use to them. The United States of America got Prohibition out of the war. I saw a little of it. I went there with the usual European prejudice against it, hearing that it was demoralising America, and that there was more liquor than ever. It is not true, not in the least." He then spoke about the poisonous stuff that was being drunk by some, and how some were drinking just to show their independence of all law. He spoke of the social improvements which he had been told had been brought about by Prohibition.

"I have heard men laugh at Prohibition, to treat it as a great joke. Believe me, the children of America are laughing at Prohibition, and they regard it as the merriest joke of their little lives. . . . I am not advocating Prohibition. That would be politics. I am just giving you a few facts."

P.G.

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MODERN CHURCHMEN AND UNITARIANS

By S. H. MELLONE, M.A., D.Sc.

In January in the present year (1922) the Rev. Henry D. A. Major, Editor of **The Modern Churchman**, contributed to **The Hibbert Journal** an article designed to elucidate the views of Modern Churchmen by discussing the difference between their position and that of the Unitarians. This pamplet is a reprint, with a few omissions and additions, of an article by Dr. Mellone which appeared in the April number of **The Hibbert Journal** and offered some comments on Mr. Major's argument and an explanation of the Unitarian position. The Committee of the British and Foreign Unitarian Association have authorised its publication by the Lindsey Press in the present form **for wide distribution.**

Applications for copies are invited, and should be addressed to

The Depository,

Ulster Unitarian Christian Association,

35 Rosemary Street, Belfast.

Social Service Girls' Club.

Our readers will have observed from time to time in our columns reports of the work carried on by this organisation which meets every Monday and Tuesday night during the months of September to May at the Domestic Mission in Stanhope Street.

Now in its fifth year of existence the Club has over 100 members on the roll and has gone from success to success in the various competitions under the auspices of the Belfast Girls' Club Union.

During the present season the following honours have been granted : Elocution, 1st and 2nd ; Folk Dancing, two firsts ; Hand-made Sewing, three firsts ; Machine Sewing, 2nd ; Mending, 2nd.

The Club has also entered for the Belfast Musical Competitions and will be competing in the Drill Competitions in the Ulster Hall on April 11th.

The members are keenly interested in the Holiday House at Carnlough recently purchased by the Union at a cost of £3,000, as by payment of 10/- they can spend a healthful holiday by the sea for a period of one week.

It will be readily appreciated that the various Clubs in connection with the Union cannot hope to raise the purchase money without the aid of generous friends and an appeal is therefore made for the practical sympathy of those connected with our Churches in order that the Holiday House may be opened as nearly free from debt as possible after which it should prove self-supporting.

The Club Leader will be thankful for the smallest donation which should be sent to Miss Montgomery, 18 Wellesley Avenue, Belfast.

Report.

Holywood.—On Thursday, March 13th, Mr. Charles J. M'Kisack gave a lecture to the members of the Church Guild, which he modestly called "A Talk about Old Holywood." Both the name of the lecturer and the subject of his lecture are well liked by the people of Holywood, and the double attraction resulted in a crowded Schoolroom. Over 200 people were present, representing every religious denomination in the town. The chair was taken by Mr. W. H. Niall Nelson (President of the Guild this year), who extended a very cordial welcome to the members of other churches present. Mr. M'Kisack's lecture was worthy of his theme and of his audience. It was a very skilfully arranged outline of the history and traditions of Holywood from the earliest times of which records are extant, and the story was well told and savoured with a sprinkling of the salt of wit. It was illustrated by many lantern slides, including excellent photographs of local views and a number of sketches specially made for the lecture by Mr. Carey, the Belfast Artist. Mr. M'Kisack in the course of his lecture gave particulars of the history of our Non-Subscribing Congregation and its Meeting Houses, and also interesting instances of the changes in the town and district during the lifetime of an old and honoured member of the Church. The lantern was effectively managed by Mr. Hogg, of Belfast. At the close of the lecture which was greatly appreciated by all, a hearty vote of thanks was accorded Mr. M'Kisack, on the proposition of the Rev. D. H. Maconachie (Minister of the High Street Presbyterian Church) seconded by Mr. W. Patterson. The lecture was a great success in every way.

Things that Matter.

It is becoming apparent that the masses are learning to discriminate between the things that do not matter (a phrase in use) and the things that do, i.e., the things that comprehend their material well-being which is their elementary need. Other-worldliness is not enough. Man's material and spiritual interests are allied. Their divorce is alienating very many from the churches. All that belongs to the building of a Christian civilisation is assuredly the concern of the Christian Church. Consequently the arousing of the social conscience on such matter as child welfare, unemployment and housing is her domain. When the churches envisage the Kingdom of God in this practical sense, when they have faith in its realization and zeal for its service, then will follow the spiritual awakening which they seek.

J. M'A.

Ulster Unitarian Christian Association

The Annual Sermons

will be preached on

SUNDAY, APRIL 6th, 1924,

BY

Rev. E. SAVELL HICKS,

Morning Service, 11-30—

IN FIRST PRESBYTERIAN CHURCH, BELFAST,

"Justice, Law and Love."

Evening Service, 6-30—

IN MONEYREA UNITARIAN CHURCH,

"The Ethics of Anger."

Collections at both Services on behalf of the Funds of the Association.

The Annual Meeting

will be held on

MONDAY EVENING, APRIL 7th,

IN THE CENTRAL HALL,

Tea, 7-30. Chair to be taken at 8 o'clock by Rev. MATHEW WATKINS (Moderator Irish Non-Subscribing Presbyterian Church.)

Rev. E. SAVELL HICKS and others will speak

ALL CORDIALLY WELCOME.

The Divine Dust.

How few persons can be convinced of the truth of that which is repugnant to their feelings! When Darwin published his conclusion that man was descended from an apelike ancestor who was again descended from a still lower type, most people were shocked by the thought; it was intensely repugnant to their feelings. Carlyle, for instance, treated the proposition with contempt, he called it the "gospel of dirt." But Carlyle's gospel of dirt when examined closely is seen to be in reality a gospel of star dust. We invent a plan and call it supernatural to account for things, because we find the universal everyday nature too common, too vulgar. As soon as anything is brought within the region of our experience it seems to lose caste, till some mythopoetic tendency turns the light of day into a mysterious illusive and haunting twilight, which enables us to escape from the hard and wearing realities of life. One of the hardest lessons we have to learn in this life, and one that many people never learn, is to see the divine, the celestial, the pure, in the common, the near at hand—to see that heaven lies about us here in this world.

To me the meanest flower that blows gives thoughts that wander through eternity. The material, the physical, the earthy has been so long associated in our minds with that which hinders and degrades, and as the source and province of evil, that it jars upon our sensibilities and disturbs our preconceived notions to be told that the spiritual has its roots in the physical, and is as truly its product as the flower is the product of the roots and the stalk of the plant. This conception does not degrade the spiritual, it elevates the physical and material. To ascribe to consciousness a physiological origin is not detracting from its divinity, it is rather conferring divinity upon the body. One thing is inevitably linked with another—the higher forms with the lower forms, the butterfly with the grub, the flower with the root, the food we eat with the thought we think, the poem we write or the picture we paint with the processes of digestion and nutrition, and man with God, for "Were not our humanity itself an Emmanuel, there could be no Christ to bear the name." That long road that you and I have travelled in the guise of humbler organisms adds greatly to the wonder of life, because it takes it out of the realm of the arbitrary, the exceptional, and links it to the sequence of natural causation; it enlarges and ennobles our conception of the Universe and justifies the verdict of the Creator—"Behold it is good." Out of it we came and unto it we return. "Earth to earth and dust to dust." We are built up of the ground quite as literally as the trees are, but not quite so immediately. The vegetable is between us and the soil, but our dependence is none the less real. As common as dust is a saying often used, but behold the transformation—the immortal beauty of flower, fruit, man, woman, Jesus—linked through that Spirit whom we call God, Who is over, through and in all. All things are alike or under the same laws—the rocks, the soil, the trees in the forest, the stars in the sky, the soul of man. We are rooted to the air through our lungs, to the soil through our stomachs, to heaven through our thought and affection—"We look before and after, and pine for what is not: our sincerest laughter with some pain is fraught."

The worm is ever striving to be man and mounts through all the spires of form. Gross matters is ever ready to ascend into the transcendental. When the physicist has followed matter through all its transformations, its final disguise seems to be electricity. The solid earth is resolvable into electricity, which comes as near to spirit as anything we can find in the

Universe. Let not care and humdrum deaden us to the wonders and the mysteries amid which we live nor to the births and resurrections of Spring and Easter. We need not translate ourselves in imagination to some other sphere or state of being to find the divine, the transcendent. We need not postpone our day of wonder and appreciation to some future time and condition. The babe in its mother's womb is not nearer its mother than we are to the Invisible Sustaining and Divine Power of the Universe every moment. The doors and windows of the Universe are all open, and man can hitch his wagon to a star. I never see the spring flowers rising from the mould or the pond lily born of the black ooze, that Nature does not become transparent and reveal to me the work of that same Celestial Power that fashioned the first man from the common dust.

Is man's mind more a stranger to the earth than is his body? Is not the clod wise? Is not the chemistry underfoot intelligent? Do not the roots of the trees find their way? Do not the birds know their times and seasons? Is not that Cosmic Spirit filling all Nature, giving vision, reason and immortal consciousness to humanity the essence of all natural religion.

Thou art, O God, the life and light
Of all this wondrous world we see;
Its glow by day, its smile by night,
Are but reflections caught from Thee:
Where'er we turn, Thy glories shine,
And all things fair and bright are Thine.
When day, with farewell beam, delays
Among the opening clouds of even,
And we can almost think we gaze
Through golden vistas into heaven
Those hues, that make the sun's decline
So soft, so radiant, God are Thine.
When night, with wings of starry gloom
O'er shadows all the earth and skies,
Like some dark beauteous bird, whose plume
Is sparkling with unnumbered eyes;
That sacred gloom, those fires divine,
So grand, so countless, God, are Thine.
When youthful Spring around us breathes
Thy Spirit warms her fragrant sigh;
And every flower the summer wreathes
Is born beneath that kindling eye.
Where'er we turn Thy glories shine
And all things fair and bright are Thine.

Blessed is the man who loves that divine dust, for in the dirt and scum of things, *there* something, some One always sings. G.V.C.

Pages from the Past.

A CORRECTION.

I cannot allow the last paragraph of my old friend Mr. Kennedy's reference to my dear father (March No., p. 8) to pass without a correction. None knew my father's mind like myself, and I well remember his firm attitude to and feeling about the Presbyterian system in our denominational life. Before he accepted the invitation to the Second Congregation in Belfast he gave me all his letters to the Church and to Rev. S. C. Nelson to copy for him. I was at his side during the whole of the acute controversy regarding the Unitarian Societies and the Non-Subscribing Association. Close friends as we were, he confided his inmost thoughts and feelings to me till the day of his death. Unhesitatingly I say that (*pace* Mr. Kennedy's mistaken recollection of his last conversation with him) my father never regretted the action he took in declining to associate himself with the Presbyterian system. And for myself, I will add that the splendid stand he made for freedom had much to do with the better feeling in the denomination in the North of Ireland to-day from what it was in the days of my youth. Incidentally I may add that it was I in my Queen's College days who, at the wish of the Belfast Unitarian Association founded the Hopeton Street Mission on Shankill Road, and made it ready for the appointment of Rev. John Fraser as its first minister. Also my first four services were conducted at Carrickfergus (1874) a year and a half before Hopeton Street was established (1875).

C. J. STREET.

"Outlines of the History of Presbyterianism in Ireland."

By Dr. H. Montgomery.

The First General Synod of Ulster

Passing over the period of the Restoration and the no less stirring times of James II., we take up Dr. Montgomery's interesting narrative where it deals with the condition of Presbyterianism after the victory of William III.

The countenance and support of the State, so conspicuously manifested, conferred a stability and importance upon Presbyterianism, which it had not enjoyed, in this country, at any previous period of its history. It had long comprehended the great majority of the Protestant population of Ulster; and its ranks were now speedily augmented by the accession of large numbers of ministers and people from Scotland, who eagerly sought a soil and climate more genial than their own, in a land where they could enjoy perfect freedom of faith and worship. The ordinances of religion were duly celebrated, Church discipline was revived, Presbyteries were held in several counties, and, in the year 1692, the First General Synod of Ulster was convened. There is no official record, indeed, of any meeting of that Body, previously to the year 1694; but credible tradition has assigned the date first mentioned, although the Minutes of the primary Assembly have been lost

The General Synod appears, after its institution, to have met for twelve successive years, in Antrim; and, for a considerable time afterwards, the meetings alternated between Antrim and Belfast. Subsequently, Armagh, Coleraine, Derry, Dungannon, and Lurgan were occasionally the places of meeting; and it is pleasant to look back upon the innocent occupations of "the venerable Fathers and Brethren" in the earlier Assemblies. Escaped from persecution and established in comfort, they passed five years in the exercise of mutual forbearance and good-will. No harsh and ambitious spirit had yet appeared, to recommend the forging of fetters for the mind of his brethren. They were literally an Assembly of freemen: or, if they did interfere with others at all, it was by small and ludicrous legislation on trifling subjects, which abundantly proved that their hearts were not inflamed by bigotry and intolerance. The following is a sample of their grave sumptuary enactments:—

"Overtured 1st.—That there are some Ministers, their wives, and children, who are too gaudy and vain in their apparel, and some too sordid: therefore, that it be recommended to the several Presbyteries, to reform these faults in themselves and theirs; and to study decency and gravity in their apparel and wigs, avoiding powderings, vain cravats, half-shirts, and the like:

"Overtured 2nd.—That sumptuous dinners, like feasts, be forborne in Ministers' houses, on Mondays after communions; and, also, that sumptuous, prodigal dinners at ordinations be forborne; and that Presbyteries inquire into these things!"

Unhappily, however, such harmless follies did not long occupy the time of the grave Assembly. Instead of sagely regulating the labours of the milliner, the tailor, the hair-dresser, and the cook, as the skilful arbiters of fashion and of feasts, they speedily discovered a less ludicrous but infinitely more absurd and more mischievous occupation. They betook themselves to the clipping, and dressing, and fashioning of consciences, and to the regulation of the food of minds. Forgetting that they had themselves just escaped from the fangs of "Popery and Prelacy," against whose tyranny and persecutions they had filled the world with their complaints, the miserable and inconsistent creatures began to inflict upon others, even of their own communion, the very oppressions under which they had so loudly and so justly declaimed. Yet, like all men who know that they are about to act unworthily and disgracefully, the General Synod of 1697 set about their

work of tyranny, with a sneaking and dastardly spirit. They did not dare to tell the people boldly and plainly, that after all their clamour about rights and liberties, they had formed a scheme for making them and their children the mere bond-slaves of the clergy! No: for that would have produced a universal cry of shame! shame! which would have been followed by desertion or rebellion. The project was, consequently, to be introduced under the sanction of venerable names and pious pretences, that the spirit of liberty might be gradually crushed in the hearts of the people. The Synod, therefore, "appointed a Member to look over the Acts of the General Assembly of the Church of Scotland, and consider and draw out, what may be applicable to us in this Church." The Member discovered, of course, what he was appointed to find, viz., that for the last fifty years, the Licentiates and Ministers of the Church of Scotland, had been compelled to subscribe "The Westminster Confession of Faith:" and here was a precedent, in the venerated Parent Church, for submitting to human dictation, in religious concerns. Now, why did they seek, or why did they require, a precedent? When men feel that they are doing right, they never hestitate to incur the entire responsibility of their own actions; but, when conscience tells them that their purposes are mean, wrong, and selfish, they cover themselves with the cloak of antiquity, and screen themselves behind venerable names, that their real deformity may not be discovered. And yet, the General Synod, even with the sanction of the Church of Scotland, did not dare, at once, to attempt the execution of all their designs; but, in the spirit of true cowards, they valiantly assailed the defenceless and the weak. At the Meeting of June 1st, 1698, they unanimously resolved—"That young men before being licensed to preach, be obliged to subscribe the Confession of Faith, in all the articles thereof, as the confession of their faith." The poor young men, whose entrance into the Church and support in life entirely depended upon the will of their superiors, dared not to rebel: the laity, not being themselves concerned, saw no great harm in adopting a law of the Church of Scotland, respecting Licentiates: and the ordained Clergy, not being called upon to subscribe, were too cautious to awaken a suspicion of their own orthodoxy, by expressing any dangerous sympathy with unfriended students! And thus did the first sad act of the drama of Intolerance, in the Synod of Ulster, pass off, if not with applause, at least without condemnation. The second act was not performed until the 5th of June, 1705—seven full years having been required to prepare the public mind for its exhibition. No one will be surprised at this delay, who is aware of the general impression amongst the early and free Presbyterians of Ireland, that Ministers ought to be ordained "to preach the Gospel," and the Gospel alone. They were slow to comprehend that binding a Minister, at his ordination, "to teach for doctrines the commandments of men," is a good beginning for teaching, afterwards, the commandments of God. But, this submission to human authority, they appear to have learned in 1705, when the Synod resolved unanimously—"That those who have been licensed without subscription, be obliged to subscribe, before their ordination." And, thus, at the end of nearly one hundred years from their first settlement in Ireland, did the descendants of those illustrious and honest men who nobly sacrificed their fortunes and lives, for the maintenance of Christian liberty against earthly dictation, submit their degenerate necks to the yoke of human bondage; and thus was laid the foundation of those contentions which, in 1726 and 1829, rent the Presbyterian Church in twain; and which will, from time to time continue to rend it, until it shall return to "its first love," and again stand before the world as the champion of Truth and Liberty!

To be continued.

Reports.

Unity Guild.—It was gratifying to note that the postponement of the Unity Guild Dramatic Entertainment did not seriously affect the attendance, and the deferred performance in the Rosemary Hall on March 19th attracted a large audience. Those who comprised it were rewarded with a comprehensive and varied programme of Shakespearean scenes, ranging from the lightest comedy to the heaviest tragedy. The plays drawn upon were, "Two Gentlemen of Verona," "Macbeth," "The Tempest," "A Midsummer Night's Dream," and "The Comedy of Errors." This was an ambitious attempt and was justified for the most part. One or two of the scenes from comedy suffered from defective utterance when everything depended upon the dialogue. The interest begins to flag when parts of sentences cannot be heard as was the case in some instances. In "The Comedy of Errors" where room for action was afforded, the improvement was marked. No fault could be found with the scenes from "The Tempest" and "A Midsummer Night's Dream," for in these both action and articulation were well sustained. We question whether the sleep-walking scene from "Macbeth" is suitable for isolated representation, excellently as it was done on this occasion. In the actual play the tragic intensity is gradually created and thus the spectator views it in its culmination with prepared and sympathetic mind. As an isolated scene it suffers in its isolation and fails to make the right effect. That, at least, was the impression it gave us, although Lady Macbeth was excellent. Perhaps all things considered, "The Tempest" gave the most pleasure, and the scenes in which Ariel and the spirits appeared were very pretty and exceedingly well done. The same can also be said of the Puck scenes in "A Midsummer Night's Dream," while Bulby Bottom and his friends scored a very popular success. The matter of clear enunciation should be kept on view, since it was distinctly disappointing to have the splendid speech of Prospero marred by the listener's inability to hear all the lines. But such blemishes apart, the evening was most successful, and the histrionic members of the Guild should be encouraged to continue in their well-doing. We cannot close without a word of hearty commendation of the staging arrangements which worked admirably under somewhat difficult conditions.

* *

Antrim.—Mrs. Parkinson, one of our oldest members passed peacefully home from her daugther's (Mrs. King) residence 16 Glenalpin Street, Belfast, on Tuesday, March 4th, and was interred by her minister, Rev. George V. Crook, in the Old Presbyterian Burying-Ground, Antrim, on Thursday, March 6th. "Something unseen o'er all her form did nameless grace impart, A secret charm, that won the way at once into her heart."

* *

Bangor.—On Sunday, 24th Februdary, the first communion service was held. Rev. A. Whitford officiated, and his address must have sent the memories of his hearers back to many different places, where they had first taken part in communion or perhaps been present while their parents and friends did so. All who were present will long remember the simple and impressive little ceremony when we, as a congregation, first partook of the sacrament of the Lord's Supper. On the following Sunday when there was such a heavy fall of snow, Mr. Whitford not only came himself, but brought his motor cycle with him from Moneyrea; no easy task as it took him three hours to do it. They parted company for the last time at Bangor, Mr. Whitford refusing all invitations to stop overnight, returned home by train and "Shank's Mare." It was a pity more were not at the meeting to welcome him after his strenuous journey, some had made the attempt but had to return home

beaten, while others did not think it was possible for our minister to be present. Attendance since has been keeping well up to average and two new members have joined.

* *

Cairncastle.—On Monday evening, March 17th, the minister and his wife gave their annual party to the children and young people of the congregation. A very happy party assembled in the Schoolroom at 4-30 and played all kinds of games—Pitch a Ring, Halma, Go-Bang, Fish Pond, Jig-Saw Puzzles, Anchor Brick House Building, Stop Thief, Musical Chairs, etc., etc., till tea time, after which there was a varied programme consisting of Songs by Miss May Buchanan, Tilly and Beth M'Dowell and Willie Dempsey, and Recitations by Edith Dempsey and little Angus Dempsey (aged five). There was also an Irish Jig by Jeannie Agnes Boyd. More games followed, and after further refreshments the party broke up about 8-30. The fifth, and last for the season, congregational Social Gathering was held on Tuesday Evening, March 18th, and was voted the very best of a most successful and enjoyable series of such meetings. Games and Dancing, Songs and a Recitation, with tea as welcome interlude after a very strenuous Sir Roger de Coverly, filled the programme, which was reluctantly brought to a close by the Curfew Regulations. The Congregation is very grateful to Mr. Daniel Hoey who contributed much to the enjoyment of all by playing the fiddle so excellently and by lending his piano.

* *

Comber.—The Annual Performance of the Players was given on March 7th to a packed and appreciative audience. "A Little Fowl Play" and "The Matrimonial Agent" were produced. The former is a play in which the humour depends on the dialogue. Miss Frame, as the unsuccessful author's wife, showed experienced acting and her enunciation was clear and studied. The other actors are more recent comers into the Players and are developing well. Mr. John Young made a capital attempt as the disappointed novelist, Mr. Ted Petts gave a good study of Tolbooth, whose "little fowl" was missing. Miss Ruth Petts' pourtrayal of the knowing yet apparently innocent maid was very good. Mr. Frank M'Cormick made his first appearance as the shop boy who had left the fowl at the wrong house. "The Matrimonial Agent" is a good farce and went well. Miss Cissie Smiley as the maid whose ambition was to save up and buy a bicycle was splendid. Mr. Harry Thomson's impersonation of the deaf old countryman was particularly good. Mr. Ted Petts was a realistic Scotchman. Miss Sadie Stewart and Miss Maggie Smiley and Mr. Willie Young all made their first appearance with the Players and were excellent in their respective parts. An exceptionally varied and splendid programme was given by friends from other of our churches. Mr. Laird and Miss Bodel are well-known to most of our congregations, the Misses Newman delighted us with Song and Dance. Miss Black of York Street Congregation was a splendid elocutionist. Miss Frame, of Ballygowan, executed difficult compositions on the violin in an artistic and delightful manner. John Moore, of Belfast, pleased the audience with the rendering of humourous Songs. Little Miss Kathleen Patterson was a graceful and clever reciter. Mrs. R. Ferguson, Miss F. Newman and Mrs. M'Gifford played the various accompaniments and added considerably to the success of the evening. A vote of thanks from the audience was heartily given to these artistes for their generous services. The evening's entertainment was voted one of the best yet given under the auspices of the Players. The funds were towards getting a new platform for the schoolroom. The Literary and Social Society held a highly successful "Spinsters'" Evening. Songs were given by Miss Watson and Miss Holmes, of Comber.

Miss Gwen Gracey gave "A Boy's Thoughts on Girls," and "When the Minister Comes to Tea." Miss Gracey is a finished elocutionist. Mrs. John Miller Andrews was heartily encored for her playing on the violin, Mrs. James Andrews accompanied her on the piano. Various novelties were introduced during the evening; there was a potato race for the men, Mr. Murdock being the winner; a Song Competition the winners of which were Miss Woods and Mr. H. M'Cormick. Tea was dispensed by the bachelor ladies under the supervision of Miss Eileen Andrews. The dance music of piano and violin was given by Mr. Gillespie and a friend. It was altogether a very enjoyable evening.

* *

Girls' Club.—Everyone with any knowledge of the working of the Social Service Girls' Club which meets at Stanhope Street Mission, knows how much work devolves upon the extremely able Secretary, Miss Montgomery, and how well she performs her duties. She has gathered around her a number of thoroughly competent teachers and together they have imparted a large measure of enthusiasm to the girls with the result that success follows success at the Annual Competitions held by the Girls' Club Union. Out of the three Competitions which have so far taken place this year, the Junior Club has come out first in each subject, having beaten all opposing teams in Elocution (taught by Mrs. E. R. Jackson), Handmade Needlework (taught by Miss Montgomery), and Dancing (taught by Miss M. Campbell). It is gratifying to note that in the last-mentioned subject they gained 100 per cent. The Senior Club (also taught by Mrs. Jackson) tied for second place in Elocution, this result was specially pleasing as it is the first time this Club has entered for the Elocution Competition. Two teams (also taught by Miss Campbell) entered for the Senior Dancing, Team A securing the first place. Two teams were also entered for various sections of Needlework, having been instructed by Mrs. Johnson and Miss Montgomery the results were that Teams A and B were both first for Hand-made Needlework, Team A got second place for Machine-made Needlework, and third place for Mending, while Team B got second place for the last-named subject. In addition to all this the Senior Club won the Challenge Cup for Dancing. The Competitions in Singing, Drill, Crochet and Embroidery will take place in April when we hope to have the pleasure of publishing a further list of successes. In the meantime we would remind our readers that further help is required to carry on the excellent work which is being done on behalf of the girls connected with this Club. We feel sure that any volunteers would be warmly welcomed by those in charge.

* *

Killinchy.—A Concert was held in the Lecture Hall, on Tuesday, February 12th, at 8 p.m., in the presence of a full audience. A feature of the evening was that the programme was provided almost exclusively by the young people of the congregation. They gave two sketches in spirited style with which the audience were well pleased. The other artistes were Mrs. Russell, Messrs. Wm. Stewart, J. R. and J. A. Williams. Mr. J. H. Fitchie gave a recitation in his usual humorous and taking fashion. Miss Scott, a visitor, gave two recitations which were well received. We are greatly indebted to Miss Scott for her services. The proceeds were devoted to the Church Funds. The Annual Congregational Meeting and Social was held on Thursday, February 28th, preceded by a Tea at 7 p.m., provided by the ladies of the congregation. A good gathering did ample justice to a sumptuous tea. Owing to much sickness in the neighbourhood several prominent families were not represented and some leading members were much missed. Otherwise the gathering was representative. The Rev. D. J.

Williams occupied the Chair and the annual business was transacted after the Secretary, Mr. J. H. Fitchie, had read the minutes of the last annual meeting. The Treasurer, Mr. Thomas Lindsay, submitted the financial statement for 1923, and gave full details. The Committee was elected for the ensuing year as well as the Secretary and Treasurer, to whom a hearty vote of thanks was accorded. The Chairman then addressed the meeting, reviewing some features of the work accomplished during 1923, which were of special interest. He referred to the many losses sustained by death during the past winter and to the sickness prevalent at the time. He appealed for increased support and interest in the affairs of the Church in view of losses sustained by the death of loyal members. The presence of the Moderator, the Rev. M. Watkins, was the occasion of a cordial welcome being extended to him by the Chairman and congregation. In response he delivered a speech of sustained interest throughout. It was listened to with marked attention and approval. He dwelt on the importance of a sense of a common unity of purpose in our group of churches and the desirability of cultivating the idea that we belong not only to our particular congregation but to a larger body of which the local church is a unit. He dwelt eloquently on the value of religious association and the dignity of service which is its own reward. The Chairman expressed hearty appreciation of the Moderator's timely speech and this was carried with applause. Prizes of books to the Sunday School Scholars for regular attendance during 1923 were distributed. A short programme, consisting of Songs and a Recitation, was indulged in, the Moderator manfully taking a part—this also being highly appreciated. The singing of "God Save the King" and the pronouncing of the Benediction brought a happy and successful meeting to a close.

* * *

Larne and Kilwaughter.—On January 23rd, we had a most pleasing Guild Meeting in our spacious schoolroom. After devotional exercises tea was served by the young people who usually give their services on such occasions. The Chair was occupied by the Minister, who formally introduced Mr. Charles M'Ilroy to a large and happy audience. Mr. M'Ilroy delivered a brilliant lecture on "Local Superstitions and Folk Lore." The lecturer was listened to with wrapt attention for considerably more than an hour. The amount of information accumulated was simply amazing, while the explanations and illustrations all divided into sections that would have done credit to a Professor of Archaeology. Mr. M'Ilroy is a regular contributor on such subjects to the "Chicago Tribune." At the close of the lecture, a cordial vote of thanks was moved by the Chairman, seconded by Mr. S. Magill and passed with acclamation. An enjoyable programme of Vocal and Instrumental Music with Recitations was submitted, and duly responded to, item by item, with taste and finish by the young people whose names were given in a former notice. Mr. Kennedy takes this opportunity of saying that Mr. Hugh Beggs, Ballymullock, was born according to our Baptismal Register on March 4th, 1835.

* *

The Laymen's League.—The Belfast Chapter was well represented at the York Street Church, Belfast, on the occasion of the special service held on the 16th ult., which was referred to in local notes in last month's issue. Special music was rendered by the choir and also a solo by Mr. Girvan, under the direction of Mr. Norman Woolley. There was a very large audience, chairs being placed in the aisles, the members of which were repaid by hearing one of Mr. Agnew's characteristic sermons which are proving highly acceptable to the York Street people and increasing their congregation. The monthly meeting of the Chapter was held in the Central Hall, Rosemary Street, on the 20th ult., which commenced at six p.m., tea

being provided. Miss Montgomery (Secretary of the Unity Guild) had at the request of the Hon. Secretary of the Chapter graciously consented to undertake the whole of the arrangements for the tea and the result was, as usual, excellent. During the interval between the tea and the business meeting, Mr. C. J. M'Kissack moved, in his pleasing inimitable style, a well-merited note of thanks to Miss Montgomery and her assistants which was happily seconded by Mr. Harold Thomas and passed with hearty acclamation. Miss E. R. Jackson, one of Miss Montgomery's helpers, replied suitably, at the request of the latter. The business meeting over which the President, Mr. R. M. Laird, presided, commenced at about seven p.m., and proved to be the most stimulating, at the time, yet held. The following business; inter alia, was transacted :— The principal item on the agenda was the consideration of the proposed Provident Fund for our Irish Ministers, and the Rev. Alex. O. Ashworth attended at the request of the Hon. Secretary, to explain full the objects of the scheme and to answer any questions that might be asked by the members. Mr. Ashworth faithfully and ably carried out his part of the proceedings, and the Rev. J. A. Kelly, who was present was then asked to address the meeting which he did, very kindly, and both these gentlemen then withdrew from the meeting. The draft scheme of the Provident Fund was then discussed and the following resolution was carried :— "That the Belfast Chapter of the Laymen's League approve of a Provident Fund being established to assist our ministers in times of sickness and incapacity." There was definite opposition to the wording of the reso.ution by a strong minority but more of this will be heard. It was decided to ask Mr. Thos. Brown to give his second paper on a date in April to be arranged as the usual meeting night must be kept free for the Chapter Annual General Meeting, the date of which is fixed for April 17th, 1924. All those worthy of the name of Unitarian Laymen will attend if possible. A request was received from the Ulster Unitarian Christian Association for co-operation in getting an eminent layman from England to speak at a meeting during the Synod week which commences on June 15th. Actual date to be arranged. Support will be afforded and the Women's League are to be asked to join. The Chapter have decided to visit Mountpottinger Church on April 12th, 1924, at the Evening Service at 7 p.m. It was unanimously agreed that a Monster Rally should be held during the summer at one of our country churches, and that the Unity Guild and Women's League be requested to take part, the Hon. Secretary to get into touch with the organisations mentioned.

* *

Mountpottinger.— The Monthly Meeting of the Mountpottinger Unitarian Women's League was held in the Schoolroom on Monday, February 25th, Mrs. Watkins taking the chair at 8-15 p.m. Miss Frances Heron, the Hon. Secretary of the Belfast Girls' Club Union, spoke of this work among young women and girls in the City She especially enlarged upon the Holiday House at Carnlough, and of the recent purchase of Drumalla as a summer holiday house for Club members. The members of the League were so charmed with her description of the good times the girls had down at Carnlough and the picture of the new house, that it was decided to associate the Women's League branch with the Belfast Girls' Club Union, so that our members could make use of this Holiday House if desired and obtain special terms as associated members. The winning teams in the recent Folk Dancing and Elocution Competitions, members of the Social Service Girls' Club, gave examples of their drill and also interested the members by their musical drill. The Annual Meeting of the Congregation

was held on the night of March 5th, when, owing to the wintry conditions prevailing, the attendance was not up to the general average on such occasions. The chair was occupied by Mr. James Orr, who congratulated the members present on the fact that despite the wave of depression with regard to employment which had passed over the country during the past year, the accounts showed an improvement on the position of twelve months previously. Officers were re-elected for another period, and subject to his consent, Mr. A. Doyle was elected to fill the vacancy on Church Committee. The business portion of the meeting having been concluded, tea was served by members of the Women's League, and following this Songs were rendered by Rev. M. Watkins and Mr. David Grant, whilst Miss Bessie Orr demonstrated her powers as an elocutionist. Miss B. Ashworth and Miss J. Mitchell acted as accompanists, the former being also heard in a pianoforte solo. We regret to record the passing of Miss Betty Watters, whose death occurred on February 28th after a period of much suffering. From childhood she had been associated with the Church and the loss of a young member is to be deplored. Our sympathies go out to her relatives who are such faithful members of our Church.

* *

Newry.—The Annual Sunday School party and Prize Distribution was held last month in the schoolroom. Tea was served to the scholars, under the direction of the Misses S. and M. Warnock, Mrs. Slipper, and Miss Mitchell, assisted by Mr. Warnock and Mr. G. Hendren. After tea, games were indulged in, prizes for the competitions being presented by Mr. R. J. M'Combe and Mr. Warnock. During an interval a programme of music and recitations was given by the following young people :—Annie and Maisie M'Cracken, Maggie and Evelyn Cowan, Miss Minnie Berry, Joe M'Cracken, Leonard Cunningham, James Wharton. The choir gave two part songs, " O who will o'er the downs " and " Good Night." The prize distribution was preceded by a short address given by Mr. Warnock, the superintendent, and the Rev. G. J. Slipper presented the prizes. Mr. Warnock congratulated the scholars on the increase in the attendances during the year, and Mr. Slipper in a brief address urged the unsuccessful scholars to try harder for a prize next year. Games were again indulged in until late in the evening, when the proceedings, which were counted enjoyable by all—scholars and parents—were closed with the Benediction pronounced by the Minister. The prize winners were :—First prizes—Ada Mitchell, Robert Mitchell, Leonard Cunningham, Geo. Wharton and James Wharton. Second prizes—Annie M'Cracken, James Cunningham, Agnes M. Little, Fred Cunningham, Annie Cunningham, Willie Wharton, Robert M'Cracken, Maisie M'Cracken, Joe M'Cracken and Willie M'Caigue. Third prizes—Gilbert Gordon, Jennie Lockhart, Sadie Wharton, Willie M'Cracken, Robert Wharton, Willie M'Cracken, Robert Wharton, Minnie Gordon, John Gordon, Jim M'Caigue, George Little, Geo. Wharton (Crobane) Minnie Little.

* *

Templepatrick.—On Saturday afternoon and evening of the 22nd March, a Jumble Sale and Dance were held by kind permission of Mr. F. J. Bigger, in St. Patrick's Barn, Templepatrick. Both were eminently successful and the proceeds will be devoted to the repair of Church property. Mrs. Turner was head of the Refreshment Stall, Miss Getty of the Jumble Stall and Mrs. William Barnett of the Sweet Stall. Sales were brisk till 7 o'clock when nearly everything was disposed of. At 7-30 o'clock the dance commenced and excellent music was supplied by Mr. Harry Barnett's Jazz Band. Considerable assistance was received from members of other denominations and at the close all agreed that business and pleasure had

been most happily combined. The proceedings terminated about 11-30 p.m. with the singing of the National Anthem.

Obituary.

Miss Riddel.

It would be difficult to over-estimate the greatness of the loss to our community and to a much wider circle by the death of the above lady, which occurred at Beechmount, Belfast, on the evening of March 14th. Although in her 93rd year Miss Riddel gave her friends no grounds for alarm until a few days before her death. Then a change took place and despite the most devoted attention the end came peacefully to a long and beautiful life, rich in unselfish deeds.

Few people were entrusted with greater responsibilities when she remained as the sole survivor of a large family which had occupied no unimportant place in the life of Belfast. But with rare conscientiousness and an exacting sense of duty Miss Riddel determined to use her wealth for the welfare of others. Living quietly herself, without ostentation or display, she became the medium of far-reaching philanthropy, from which public institutions and private persons alike reaped the benefit. Educational establishments, ranging from the University to National Schools, owed much to her timely and generous gifts. So, likewise, she took thought for the needs of the sick and the suffering, the hospitals being a special claim upon her practical sympathy. Outside these, however, many causes like the Ulster Ladies' Work Depot, owed much to her constant remembrance. Our own institutions, like the Sustentation Fund and the Domestic Mission, profited by her generosity, while few of our congregations did not at some time or other find reason to be grateful to her for prompt and large-hearted kindness. To her own dearly-loved Church in Rosemary Street, she was ever devoted, attending its services regularly when health and strength permitted, never forgetting it when monetary help was needed. It is sad to think that her death severs a connection which, beginning with her father and mother early in the nineteenth century, continued so long and meant so much. Her demise represents an irreparable loss to her own fellow-worshippers in the First Church.

Personally, Miss Riddel was most approachable and sympathetic. Thinking not of herself but of others there were few people with whom she could not enter into simple, direct relations. Those who knew her best conceived for her an esteem which passed into a warmer feeling. She was never so happy as when receiving her friends quietly at Beechmount and discussing with them the interesting events of the day. Nor was she without much courage and quiet determination. When the situation of affairs in Belfast was most dangerous, and her own circumstances not a little hazardous, she refused to be intimidated or driven from her clear line of duty to those about her. To be possessed of her friendship was to be the recipient of her regard and fore-thought. No persons will, therefore, miss her more than those who knew her most intimately, and particularly the members of her home circle.

The funeral took place on March 17th, at Newtownbreda, where her family resting-place was. Prior to the removal of her remains a service was conducted in the house by her minister, the Rev. H. J. Rossington, M.A., B.D. Although the funeral was private it seemed fitting to accede to the request of certain public bodies like Queen's University to be represented, and heads of departments from Riddels, Ltd., were also present at their request. The journey to Newtownbreda was taken amid many signs of general sympathy. The service at the graveside was also conducted by Mr. Rossington. The preceding day,

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Sunday, March 16th, a Memorial Service was held in the First Church, and a touching reference made by the minister to the loss Miss Riddel's demise meant to its members. The Dead March in Saul was impressively played at the close of the service.

Mrs. Agnes Herron.

The death of the above lady who was a valued member of the York Street Congregation, took place at her residence, 19 Lonsdale Street. The deceased was the only daughter of the late Robert Hamilton, of Green Cottage, Ballycarry, her husband died some fourteen years ago and she is survived by an only daughter who nursed her through her lingering illness.

Mrs. Herron was a Unitarian who understood the complications of her faith. Her quiet confidence and cheerful resignation when she knew her end was near, made many realise in a way they had not before what Unitarianism means to those who firmly believe and live up to its principles. As Mr. Ashworth fittingly said at the Memorial Service in York Street on the Sunday following, " To know her was a liberal education."

The Service in the house was conducted by Rev. A. O. Ashworth and the Rev. A. L. Agnew, B.A., who accompanied the remains to the Old Burying Ground in Ballycarry, where the Rev. W. O. Marsden assisted in the laying to rest.

Mr. Adam Duffin.

A long and remarkable career came to an end with the death of the above at his residence, Dunowen, on March 13th. For some time he had been seriously ill, but prior to this last illness he had continued his keen interest in, and his active labours for, many public causes. Particularly interested in the cause of education he had given to the latter very close and keen study. His connection with educational bodies was long, and deservedly honoured. For many years he was Governor and Hon. Sec. of the Belfast Academical Institution. University education found in him a practical friend, while his services on the Lynn Committee,

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which prepared the way for the Education Act of the Northern Parliament, were very warmly appreciated. It was a natural and well-deserved sequel to his labours that he was made a Senator of the Northern House of Parliament. Despite advancing years he was remarkably alert, and able to adapt himself to the changing conditions of the time. His demise has called forth many eulogies and his counsel and judgment will be greatly missed.

His home life was a very happy one, and widespread sympathy will be felt for his widow and family. A man of wide culture he made many friends, and his intercourse with them will be gratefully remembered by all privileged to know him in his hospitable abode. The bereaved there, as well as his sisters at Strandtown, may rest fully assured that the profound sympathy of many friends is with them in their great bereavement.

The funeral took place on March 15th, and was strictly private. The service at the house was conducted by the Rev. E. I. Fripp, B.A., assisted by the Rev. H. J. Rossington, M.A., B.D., while the former was responsible for the Committal Service at Dundonald.

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